

There are multiple views about the age of aisha one of the wives of Prophet Muhammad pbuh some are mentioned below. Read the entire book to have a better understanding.

View 1

Question :Salam I have a question about age of aisha the wife of Prophet Muhammad pbuh how do we explain it to non Muslims?

Answer : First discuss the age of aisha according to the some of the evidences we have.

Sahih al-Bukhari 5134 Narrated `Aisha: that the Prophet (ﷺ) married her when she was six years old and he consummated his marriage when she was nine years old. Hisham said: I have been informed that `Aisha remained with the Prophet (ﷺ) for nine years (i.e. till his death). Book 67, Hadith 70 Vol. 7, Book 62, Hadith 65. Sahih al-Bukhari 5134

He saw a dream about marrying her. It is proven in al-Bukhaari from the hadeeth of ‘Aa’ishah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) said to her: “You were shown to me twice in a dream. I saw that you were wrapped in a piece of silk, and it was said, ‘This is your wife.’ I uncovered her and saw that it was you. I said, ‘If this is from Allaah then it will come to pass.’” (Narrated by al-Bukhaari, no. 3682).

It was narrated via another chain by al-A'mash, from Ibraaheem, from al-Aswad, from 'Aa'ishah, who said: "The Messenger of Allah (blessings and peace of Allah be upon him) married 'Aa'ishah when she was six years old and consummated the marriage with her when she was nine years old, and he died when she was eighteen years old. Narrated by Muslim, 1422.

Adh-Dhahabi (may Allah have mercy on him) said:
'Aa'ishah is one of those who were born in Islam; she was eight years younger than Faatimah. She used to say: "I only ever remember my parents as following Islam". End quote.

Siyar A'laam an-Nubala', 2/139

Al-Haafiz Ibn Hajar (may Allah have mercy on him) said:
She – i.e., 'Aa'ishah – was born four or five years after the Prophet's mission began. End quote.

Al-Isaabah, 8/16

Based on that, her age at the time of the Hijrah was eight or nine years. This is in accordance with the hadeeth quoted above.

The characteristics of intelligence and smartness that the Prophet (peace and blessings of Allaah be upon him) had noticed in 'Aa'ishah even as a small child, so he wanted to

marry her so that she would be more able than others to transmit reports of what he did and said. In fact, as stated above, she was a reference point for the Sahaabah (“companions friends followers of Prophet Mohammad pbuh” may Allaah be pleased with them) with regard to their affairs and rulings.

With regard to the issue of her being young and your being confused about that, you should note that the Prophet (peace and blessings of Allaah be upon him) grew up in a hot country, the Arabian Peninsula. Usually in hot countries adolescence comes early and people marry early. This is how the people of Arabia were until recently. That's why even the worst enemies of Prophet didn't have any problems with this marriage they didn't accuse him since it was the social norm custom to marry young girls at that time for the non Muslim Arabs themselves. Moreover, women vary greatly in their development and their physical readiness for marriage.

If you think – may Allaah guide you – that the Prophet (peace and blessings of Allaah be upon him) did not marry any virgin other than 'Aa'ishah (may Allaah be pleased with her), and that all his other wives had been previously married, this will refute the notion spread by many hostile sources, that the basic motive behind the Prophet's marriages was physical desire and enjoyment of women, because if that was his

intention he would have chosen only those who were virgins and beautiful etc.

Well if a person is attacking Islam and the prophet pbuh then it is a different issue but if someone wants to discuss sincerely the age, he should know about different society, culture, where social norms are different from place to place and in different times of history. The highest Age of Consent in the world is now 21 in Bahrain. The second-highest age of consent is 20 in South Korea, while the majority of other countries have an Age of Consent between 16 and 18. The lowest Age of Consent in the world is 11, in Nigeria. The age of consent is 12 in the Philippines and Angola, and 13 in Burkina Faso,

So who determined the age it is the society!

While the general ages of consent are now set between 16 and 18 in all U.S. states, the age of consent has widely varied across the country in the past. In 1880, the ages of consent were set at 10 or 12 in most states, with the exception of Delaware where it was 7. The ages of consent were raised across the U.S. during the late 19th century and the early 20th century.

How old is old enough?

The Bible says that sex is legitimate only for procreation. If we embrace the Biblical view, people are “too young” if they can’t produce sperm or eggs.

Boys start making sperm when puberty spurs maturation of the testicles, typically from age 11 to 13. This appears to have been the case for millennia.

Until the late 1700s, childhood, as we understand it, did not exist. Children were considered “little adults.” They lived in an agricultural world and toiled in the fields beside their parents. And when they fancied one another, canoodled like adults as well.

The outcry over white slavery persuaded England to raise its age of consent from 13 to 16. Similar exposés in the U.S. had the same effect. Before the panic, the age of consent in most states was 10 to 12 and in Delaware, 7. Afterward, it rose to 16 or older.

By the 18th century, the European age of consent was 12 except in France, where it was 11. In 1875, England raised it to 13. Until the late 1700s, childhood, as we understand it, did not exist.

Please check this link how the age of consent changed with time

<https://chnm.gmu.edu/cyh/teaching-modules/230?section=primarysources&source=24>

The age of consent has changed over time drastically and so has people's maturity. Despite this and despite the age of consent laws, it seems like society is accepting and okay with teenagers and pre-teens being in illicit relationships. Marriage

however is frowned upon and considered as abuse, etc... but pre-teens and teens can be in a relation and that is seen as "cute" to the average Americans. So it's not the relations that's an issue. It's the institution of marriage that's an issue now all of sudden. Despite the fact that now pre-teens and teens do everything that a married couple would do, except be legally married!

Teaching Module

Age of Consent Laws

Stephen Robertson, University of Sydney, Australia

Age of Consent Laws [Table]

Annotation

Information on the ages used historically in western age of consent laws is not readily available. This table has been compiled from a combination of historical and contemporary sources. By 1880, the first date chosen, many western nations had established an age of consent for the first time, typically of 12 or 13 years. By 1920, when the influence of reform campaigns that established a new link between the age of consent and prostitution had run its course, most had revised their age upward, to 14 or 15 in European nations, and 16 in the Anglo-American world. In the last decades of the 20th century, states and nations with ages below those averages amended their laws to move closer to them. In Europe that

growing conformity owed much to moves toward greater European integration. Given that the rationale for the age of consent has remained essentially unchanged in its emphasis on the need to protect 'immature' children, the table highlights the shifting and various definitions of childhood employed across time and cultures.

Source

Date compiled from the following sources: Hirschfeld, Magnus. *The Homosexuality of Men and Women*. Translated by Michael Lombardi-Nash. Amherst, New York: Prometheus Books, 2000; Killias, Martin. "The Emergence of a New Taboo: The Desexualization of Youth in Western Societies Since 1800." *European Journal on Criminal Policy and Research* 8 (2000): 466; Odem, Mary. *Delinquent Daughters: Policing and Protecting Adolescent Female Sexuality in the United States, 1885-1920*. Chapel Hill: University of North Carolina Press, 1995; "Worldwide Ages of Consent," AVERTing HIV and Aids, www.avert.org/aofconsent.htm (accessed November 29, 2007).

Primary Source Text

Age Limit in Age of Consent Laws in Selected Countries and some states of USA in the years of 1880 and 1920 and 2007.

1880, 1920,2007

Austria	14	14	14
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1880, 1920,2007

Belgium	-	16	16
Bulgaria	13	13	14
Denmark	12	12	15
England & Wales	13	16	16
Finland	-	12	16
France	13	13	15
Germany	14	14	14
Greece	-	12	15
Italy	-	16	14
Luxembourg	15	15	16
Norway	-	16	16
Portugal	12	12	14
Romania	15	15	15
Russia	10	14	16
Scotland	12	12	16
Spain	12	12	13
Sweden	15	15	15
Switzerland	various	16	16
Turkey	15	15	18

1880, 1920,2007

Argentina	-	12	13
Brazil	-	16	14
Chile	20	20	18
Ecuador	-	14	14
Canada	12	14	14
Australia			
New South Wales	12	16	16
Queensland	12	17	16
Victoria	12	16	16
Western Australia	12	14	16
United States			
Alabama	10	16	16
Alaska	-	16	16
Arizona	12	18	18
Arkansas	10	16	16
California	10	18	18
Colorado	10	18	15
Connecticut	10	16	16
District of Columbia	12	16	16

1880, 1920,2007

Delaware	7	16	16
Florida	10	18	18
Georgia	10	14	16
Hawaii	-	-	16
Idaho	10	18	18
Illinois	10	16	17
Indiana	12	16	16
Iowa	10	16	16
Kansas	10	18	16
Kentucky	12	16	16
Louisiana	12	18	17
Maine	10	16	16
Maryland	10	16	16
Massachusetts	10	16	16
Michigan	10	16	16
Minnesota	10	18	16
Mississippi	10	18	16
Missouri	12	18	17
Montana	10	18	16

1880, 1920,2007

Nebraska	10	18	17
Nevada	12	18	16
New Hampshire	10	16	16
New Jersey	10	16	16
New Mexico	10	16	17
New York	10	18	17
North Carolina	10	16	16
North Dakota	10	18	18
Ohio	10	16	16
Oklahoma	-	-	16
Oregon	10	16	18
Pennsylvania	10	16	16
Rhode Island	10	16	16
South Carolina	10	16	16
South Dakota	10	18	16
Tennessee	10	18	18
Texas	10	18	17
Utah	10	18	16
Vermont	10	16	16

1880, 1920,2007

Virginia	12	16	18
Washington	12	18	16
West Virginia	12	16	16
Wisconsin	10	16	18
Wyoming	10	16	16

Now going back to Prophet Muhammad pbuh.

What did the disbelievers offer Muhammad (PBUH) to stop preaching Islam? They said they will give him whatever he wants. Meaning women, wealth, power and social status.

The Prophet rejected offers of wealth, power, and women
Some argue the Prophet ﷺ made up Islam for women, this is demonstrably false because the Quraysh offered the Prophet ﷺ, in exchange to stop preaching Islam, marriage to ten women whom he could select at will as well as any other desire until he was the richest man of Quraysh but he rejected this offer while he was being persecuted: If you wish to marry select any of the women of Quraish. We will marry you to ten women. If you have material needs we will gather the wealth for you until you are the single most wealthy person among the Quraish, The Messenger of Allah (ﷺ) said: “Are you done with your talk?” He said, “Yes.” Messenger of Allah (ﷺ) then

recited (verses from Qur'an – Chapter 41): "In the name of Allah, the All-Merciful, the Very-Merciful. Ha-Mim, This is a revelation from the All-Merciful, the Very-Merciful" up to "So, if they turn away, then say, I have warned you of a calamity like the calamity of Ad and Thamud. (v. 13)" At this 'Utbah said to him, 'Stop! Stop! Have you something other to say?"

The Prophet replied, "No!"

**Musannaf Ibn Abi Shaiba 37715 Grade: Sahih (Authentic)
according to Al Albani (cf. The Sirah of Ibn Hisham Vol. 1, 265-
266)**

The Quraysh also offered the Prophet ﷺ power:

They said, 'O Muhammad, we have sent for you so that nobody will think we are to blame. By Allah we do not know any man among the Arabs who has brought to his people what you have brought to your people. You have slandered our forefathers, criticized our religion, insulted our reason, slandered our gods and caused division. There is no objectionable thing that you have not brought between us. If you are preaching these things because you want wealth, we will collect some of our wealth together for you and make you the wealthiest man among us.

If you are looking for position, we will make you our leader. If you are looking for kingship, we will make you our king. If what has come to you is a type of Jinn(spirit) that has possessed you, then we can spend our money looking for the

medicine that will rid you of it so that no one will think we are to blame.'

The Prophet ﷺ replied:

(My case is not as you say. I have not brought what I have brought to you because I want your wealth or to be your leader or king. But God has sent me to you as a Messenger and has revealed to me a Book and has commanded me to bring you good news and a warning. So, I have conveyed to you the Messages of my Lord and have advised you accordingly. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until God judges between me and you.) or words to that effect.

Tafsir Ibn Kathir Q 17:90 Mobile

Here we see the Prophet ﷺ rejecting offers of wealth, leadership and women. This further debunks the claim.

The disbelievers attempt to stop Prophet Muhammad pbuh: Following careful deliberations, they hit upon the only target available, i.e. to contact the Messenger's uncle, Abu Talib and request him to intervene and advise his nephew to stop his activities. They gave threats of killing Prophet Muhammad pbuh. Their enmity and open threats of a breach between Abu Talib's clan, the Banu Hashim and the rest of the Banu Quraish

distressed Abu Talib who was aware of the cost that his nephew Muhammad had to pay if deserted . Abu Talib sent for Muhammad and told him the news, "Spare me and yourself and put not burden on me that I can't bear". Muhammad thought that his uncle would let him down and would no longer support him, so he replied: "O my uncle! by God if they put the sun in my right hand and the moon in my left on condition that I abandon this course, until God has made me victorious, or I perish therein, I would not abandon it." Muhammad got up, and as he turned away, his uncle called back and then said "Go and preach what you please, for by God I will never forsake you.". Abu Talib then recited two lines of verse with meanings of full support to Muhammad.

Source. The Sealed Nectar (Ar Raheeq Al Makhtum)

Question: Some haters of Islam often say that the Prophet ﷺ married a “six-years old child,” referring to ‘Aisha, may Allah be pleased with her. What is the response?

The Answer: ‘Aisha’s covenant of marriage was conducted when she was six years old, but the actual commencement of the marriage took place when she was nine-years of age. She was the only virgin he married. Marrying at such young age was not the exception in Arabia at that time. In fact many were married in the young age period of 9-12 when they were physically mature. Furthermore, had this been something degrading and immoral, the enemies of the Prophet ﷺ

from the Pagans would have loved to use this against the character of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and ‘Aisha’s father (Abu Bakr, may Allah be please with him), the first one to believe the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and support his propagation of Islam. Not to mention this would have been a major block against the spread of Islam amongst the Arabs if the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would appear as a man of “uncontrolled sexual drive.”

This would have been obvious to resort to, especially when it is known that they accused the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) of many other things like being a magician, a poet, etc. The fact that they did not attempt even to consider this marriage as a tool against the integrity of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stands as a strong irrefutable evidence that such marriages were of the norm, not the exception. In so many societies, it was even considered that the girl who does not get married before she reaches fifteen years of age as someone being “late” on the scale of marriage timing! In fact such marriages were common in Asia, East Europe, Spain and Portugal.

On the other hand, it was known that one of the Pagans (Jubair bin Mut’im bin ‘Adiye) was interested to marry ‘Aaisha before her engagement to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), but her mother (Umm Romaan, may Allah be please with her), rejected him. This proves that she was physically mature for marriage. Her family sought the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

because of his noble character as her mother asserted when she told her husband (Abu Bakr (صلی اللہ علیہ و سلم) of her intent.

There was a great wisdom in her marriage whereby 'Aaisha witnessed the revelation and the rulings of Islam pertaining to the most particular and private matters of women, transmitting that to the men and women of the world. "She reported about 2100 narrations from the Prophet (صلی اللہ علیہ و سلم) covering rulings, worships, and transactions . She was the greatest woman scholar in Islam and she had many students of knowledge from the companions of the Prophet (صلی اللہ علیہ و سلم)."

Source: Wedding to Four and Lawfully More – Dr Saleh As-Saleh rahimahullah

Prophet's first marriage was to a widow named Khadijah, who had been married twice and whom he married when she was forty years old and he was twenty-five. She was the first woman to embrace Islam. She provided great consolation to him throughout his life and he continued to remember her in his later years as his beloved wife. He stayed with her faithfully for 25 years until her death at sixty-five, when he was fifty years old. If he was driven merely by lustful desires, he could have married several beautiful young women in a society where having numerous wives was the norm. Except for Aisha, all his other wives were widowed or divorced. Most were in fact widowed. Aisha loved Prophet Muhammad pbuh so much that she was jealous of the dead wife Khadijah as he loved his dead wife as a good husband.

Urwah reported: Aisha, may Allah be pleased with her, said, “I never felt so jealous about any woman as I did for Khadijah. She had died three years before I married the Prophet, peace and blessings be upon him. I heard him mentioning her so often, and his Lord ordered him to give her glad tidings of her palace in Paradise made of reeds. The Prophet would slaughter a sheep and distribute its meat among her friends.

Source: Ṣaḥīḥ al-Bukhārī 5658, Ṣaḥīḥ Muslim 2435

Aishah said: “I never felt jealous of any of the wives of the Prophet (peace and blessings of Allah be upon him) as I did of Khadijah, although she died before he married me, because of what I heard him say about her.” Narrated by al-Bukhari, 3815.

Aisha reported: She was with the Prophet, peace and blessings be upon him, while on a journey. Aisha said, “I raced him on foot and I outran him, but when I gained some weight, I raced him again and he outran me. The Prophet said: This is for that race.”

Source: Sunan Abī Dāwūd 2578

Grade: *Sahih* (authentic) according to Al-Albani

Ibn Kathir said, “It was the character of the Prophet to live in a beautiful manner with his wives, being cheerful and kind to them, generously spending on them, and laughing with them.”

Source: Tafsīr Ibn Kathīr 4:19

View 2 watch the video on YouTube copy and past on your browser . 3 video links below have same video watch on either 1 as whatever link works for you.

<https://m.youtube.com/watch?v=7fiMpu76vvo>

Or watch it here

<https://archive.org/details/was-aisha-nine-years-old-the-wife-of-prophet-muhammad-pbuh-by-sheikh-uthman-ibn-farooq>

Or here

<https://m.youtube.com/watch?v=OW7k75nXj20>

View 3 read the whole article in the link below. Copy and paste it in your internet browser

https://discoveringislam.org/aisha_age.htm

View 2 and 3 are similar but it's recommended to study learn all views to properly understand this matter of marriage of aisha with prophet Mohammad pbuh.

Some articles related to view 3 are submitted below. Read them all to understand everything properly about the topic.

Article :

The Age Of Hazrat Aisha (ra) When She Married Prophet Muhammad pbuh.

What was the age of Aisha at the time her marriage to Prophet Mohammad was consummated?

Prophet Mohammad's youngest and only virgin wife is Aisha (Aysha or Ayesha), the daughter of his closest companion. Her age at the time of marriage is uncertain. According to some narrations, she was 9 years old. Because she could have been as young as 9 years old, these days, some haters of Islam today say that Prophet Mohammad (pbuh) was a pedophile. However, according to alternative methods of calculating her age, she could have been 12-18 years old. What is certain is that she did reach her puberty and she was very happy in her

marriage. Muhammad pbuh and aisha were married so she was his wife and having sex with own wife is not pedophilia.

Most of the Hadith narrations mentioning her age was nine are reported through Hisham ibn Urwa while living in Iraq, where Hisham ibn Urwa is reported to have relocated after living in Madinah for seventy-one years. It is reported in one of the most well known books on the life and reliability of the narrators of the traditions ascribed to the Muhammad reports that Yaqub ibn Shaibah said, "narratives reported by Hisham are reliable except those that are reported through the people of Iraq". It further states that Malik ibn Anas objected on those narratives of Hisham, which were reported through people of Iraq. Another book on the narrators of the traditions of the Muhammad reports that when he was old, Hisham's memory suffered quite badly.

We find evidence in both Hadith books and history books that indicates Aisha must have been older than nine when she got married:

According to a hadith in Bukhari and Muslim, Aisha is said to have joined Muhammad on the raid that culminated in the Battle of Badr, in 624 CE. However, because no one below the age of fifteen was allowed to accompany raiding parties, Aisha should have been at least fifteen in 624 CE and thus at least thirteen when she was married following the Hijra in 622 CE.

Ibn Hisham's version of Ibn Ishaq's Sirat Rashul Allah, the earliest surviving biography of Muhammad, records Aisha as

having converted to Islam before Umar ibn al-Khattab, during the first few years of Islam around 610 CE. In order to accept Islam she must have been walking and talking, hence at least three years of age, which would make her at least fifteen in 622 CE.

Tabari reports that Abu Bakr wished to spare Aisha the discomforts of a journey to Ethiopia soon after 615 CE, and tried to bring forward her marriage to Mut'am's son. Mut'am refused because Abu Bakr had converted to Islam, but if Aisha was already of marriageable age in 615 CE, she must have been older than nine in 622 CE.

Tabari also reports that Abu Bakr's four children were all born during the Jahiliyyah (Pre-Islam Period), which has ended in 610 CE, making Aisha at least twelve in 622 CE.

According to Ibn Hajar, Fatima was five years older than Aisha. Fatima is reported to have been born when Muhammad was thirty-five years old, meaning Aisha was born when he was forty years old, and thus twelve when Muhammad married at fifty-two.

According to the generally accepted tradition, Aisha was born about eight years before Hijrah (Migration to Medina).

However, according to another narrative in Bukhari (Kitaab al-Tafseer) Aisha is reported to have said that at the time Surah Al-Qamar, the 54th chapter of the Qur'an , was revealed, "I was a young girl". The 54th Surah of the Qur'an was revealed nine years before Hijrah. According to this tradition, Aisha had

not only been born before the revelation of the referred Surah, but was actually a young girl, not even only an infant at that time. So if this age is assumed to be 7 to 14 years, then her age at the time of marriage would be 14 to 21.

According to almost all the historians, Asma the elder sister of Aisha, was ten years older than Aisha. It is reported in *Taqreeb al-Tehzeeb* as well as in *Ibn Kathir's Al-Bidayah wa al-Nihayah* that Asma died in the 73rd year after migration of Muhammad when she was 100 years old. Now, obviously if Asma was 100 years old in the 73rd year after Migration to Medina, she should have been 27 or 28 years old at the time of migration. If Asma was 27 or 28 years old at the time of hijrah, Aisha should have been 17 or 18 years old at that time.

Thus, if Aisha got married in year 1 AH or 2 AH (after Migration to Medina), she must have been between 18 to 20 years old at the time of her marriage.

According to many Ahadith in *Bukhari*, it is believed Aisha participated in the both of Badr and Uhud battles. Furthermore, in *Bukhari's Kitabu'l-Maghazi*, Ibn Umar states: "The Prophet did not permit me to participate in Uhud battle, as at that time, I was 14 years old. But on the day of Khandaq battle, when I was 15 years old, the Prophet permitted my participation". So, since it was not allowed for Muslims younger than 15 years old to participate in Uhud battle, Aisha, who participated in Uhud, must have been at least 15 years

old in those battles; thus her age was at least 13 to 14 at the time of her marriage.

According to ibn Sa'd's Tabaqat and Ansab al-Ashraf books, opinions are in disagreement concerning her marriage age with Muhammad. The marriage seems to have taken place either two or five years after the Migration (Usd al-Ghaba, 5:501).

Chronological Imprecision in the Prophetic Biography:
Aisha was almost certainly no exception to the rule that the medieval Arabs did not keep track of their birth dates or the accurate passage of years. In fact, the chronology of many famous events in the life of the Prophet himself, peace be upon him, are the subject of difference of opinion.

Even for something as important as the length of the Makkan period, we find that Ibn `Abbas states that “the Apostle of Allah... remained in Makkah for thirteen years...then migrated to Medina...” However, Rabia ibn Abi Abd al-Rahmán says, “He stayed ten years in Makkah receiving revelation, and stayed in Medina for ten years...” Both hadiths are recorded in Saheeh al-Bukhari.

This demonstrates that even a hadith in Saheeh al-Bukhari need not be taken as precise with respect to chronological matters, despite its authentic transmission. In fact, few major

events in prophetic biography have complete consensus as to their chronological occurrence.

Differences in the ‘six-nine’ narrations:

Examination of the various narrations of the ‘six-nine’ hadith confirms that the numbers are approximations. For example, al-Bayhaqi reports that Aisha said, “The Messenger of Allah (peace be upon him) married me...when I was six or seven years old...” Ibn Sa`d relates from two of the leading authorities on Aisha’s hadith narrations, al-Zuhri and Hisham ibn `Urwah, who both said that she married the Prophet (peace be upon him) when she was nine or seven years of age. This shows that even the narrations from Aisha are not consistent, and the age at which the betrothal took place varies between six, seven and nine years of age. References: Bayhaqi, Dalail al-nubuwwah, Chap “Marriage of the Prophet (peace be upon him) to Aisha”, Publ. Dar al-kutub al-`ilmiyyah, vol. 2 pg 409

Ibn Sa`d, al-Tabaqat al-Kubara: chap. ‘Mention of the Wives of the Messenger of Allah (peace be upon him)’, Publ. Dar Saadir, Beirut, vol. 8, pg.61

The Arabs’ conceptualisation of numbers was primitive, and the single units, i.e. one, two, three...nine, were closer to their

understanding. Aisha is unlikely to have known her age, and her intention was to emphasize that she was young at the time of her marriage, as is clear from the context of her speech.

In mathematically-naive societies, numbers were often not used in a precise numerical sense, but as adjectives. The most primitive numbers, one and two, still take the grammatical form of adjectives in Arabic to this day.

More Evidence that the Relationship was not Inappropriate:

It is noteworthy that the marriage was not consummated immediately in Makkah. In fact it was about five years later that Aisha was sent to the house of the Prophet (peace be upon him). There was no reason for Aisha's parents to send her to her husband before the appropriate time, and all biographical reports indicate that they were loving and responsible parents who would have no reason to do anything contrary to their daughter's best interests. In fact, after five years had passed and the Prophet (peace be upon him) was showing no signs of taking Aisha into his household, it was her father himself who came to the Prophet (peace be upon him) and said, "What prevents you from consummating the marriage with your wife?" Only then was the marriage

consummated and she was taken into the prophetic household. Reference: Hasan (good) Hadith, cited by al-'Asqallani, Fath al-Bari: Chap. 'Marriage of the Prophet, peace be upon him, to Aisha, and her Arrival at Medina...', Publ. Maktaba al-Qahira, Cairo (1978), vol. 15, pg. 78

This well-authenticated report refutes those who imply that the Prophet (peace be upon him) was slave to his passions with respect to this marriage. In fact, he appears to have been not particularly concerned about taking Aisha into his house, only doing so on the insistence of his father-in-law.

Secondly, there is no evidence to show that the Prophet (peace be upon him) was attracted to young girls. The Prophet (peace be upon him) was the ruler of a city, and later a nation, with followers who were absolutely devoted to him. If he wished, he may have had any woman of his choosing. His first wife, Khadeeja, was fifteen years his senior, and he did not marry another while she was alive. After her demise, all of the women he married were widows and divorced except Aisha.

The marriage to Aisha was an important political alliance between two noble families of Quraysh and a cementing of his relationship with his closest friend and ally, Abu Bakr al-Siddeeq. Abu Bakr later asked for the hand of the Prophet's daughter in marriage for himself, proving that significant age differences between spouses was not contrary to their socio-cultural norms.

Even if she was in fact 9 years old, this marriage is still justified for the following reasons:

(a) She reached the age of puberty.

(b) The marriage happened 1400 ago, not today. At that time, their marriage was not considered unusual and the proof is that the enemies of Muslims at that time did not criticize this marriage. They attacked prophet Mohammad on many issues, yet they didn't criticize his marriage to Aisha.

(c) It is possible that God wanted prophet Mohammad to marry a young girl so that she can outlive him by many years so that she can serve an important reference and resource for Muslims long after prophet Mohammad dies. As his wife, she knew more about prophet Mohammad than anyone else. A significant portion of the stories and sayings narrated about prophet Mohammad were transmitted to us through Aisha.

Please note that all of Prophet Mohammad's children died during his life, except for his daughter Fatima who lived only one year after his death. This was part of the wisdom of God who did not want the leadership of Muslims to remain within the family of prophet Mohammad.

(d) Aisha indicated that it was a great honor and privilege to be married to prophet Mohammad. If she did not marry him, she would have lived and died as an ordinary woman. She became famous and gained a special status of respect because of her marriage to prophet Mohammad.

As Quran says wives of Prophet Muhammad pbuh are mothers of believers. Quran 33:6 : The Prophet is closer to the believers than their own selves, and his wives are their (believers') mothers (as regards respect and marriage).

Article XYZ!

Now let's compare of who had the youngest bride from the Books Of Jews and Christians the Torah OT the Biblical sources of history VS Islamic sources of History which are present in this book.

Bible OT allows 3 year old girl to get married!

Isaac married rebekah who was 3 years old .

.The following scriptural facts are used to establish Rebekah's age at her marriage to Isaac.

- 1. Sarah was 90 when Abraham was 100 (Genesis 17:17).**
- 2. Abraham was 100 when Isaac was born (Genesis 21:5).**
- 3. Sarah died at aged 127 (Genesis 23:1-2).**

4. Isaac was 40 when he married Rebekah (Genesis 25:20).

Two further facts are necessary inferences from the above four facts

5. Sarah was 90 when Isaac was born (conclusion from 1 and 2 above)

6. Isaac was 37 when his mother Sarah died (because $127 - 90 = 37$)

7. Abraham informed of Rebekah's birth (Genesis 22:20-23); and Sarah's death aged 127 (Genesis 23:1-2) Abraham informed of Rebekah's birth when Sarah was 127.

8. Since Isaac was 37 at his mother's death, he was 37 when Rebekah was born.

8. Since Isaac was 40 when he married Rebekah, Rebekah would be 3 when the marriage took place (because $40 - 37 = 3$)..

Let's see what Scriptures of Hindu religion say about recommended age for marriage for girls :

Here is what this chapter of the Manu Smriti recommends:

94. "A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl eight years of age; if (the performance of) his duties would (otherwise) be impeded, (he must marry) sooner."

Bhishma says much the same thing in this chapter of the Anushasana Parva of the Mahabharata:

"A person of thirty years of age should wed a girl of ten years of age called a Nagnika. Or, a person of one and twenty years of age should wed a girl of seven years of age."

Reference:

<https://hinduism.stackexchange.com/questions/10018/what-is-the-recommended-age-for-marriage-for-girls-as-per-shastra>

Rebekah of Bible wins to be the youngest bride. Not here to blame any religion but just representing some facts.

But worst part of hindu religion is it used to burn young brides alive with a dead older husband as it's part of the Scripture and Hindu religion of Hinduism. It happens rarely now since it's now banned in India. Reference:

<https://kashgar.com.au/blogs/history/the-practice-of-sati-widow-burning>

Article XYZ2:

Where Does the word "Allah" Come From?

"Allah" comes from the Arabic word "elah" - (Arabic) means 'a god' or something that is worshipped. This word (elah) can be

**made plural, as in "aleha" and it can be male or female.
"Allah" comes from "elaha" but it brings more clarification
and understanding.**

***Allah* = Has no gender (not male and not female)**

*** "He" is used only out of respect and dignity - not for gender**

***Allah* = Always singular - Never plural**

*** "We" is used only as the "Royal WE" just as in English for
royalty**

***Allah* =Means "The Only One to be Worshipped" or "The only
God"**

1. "elahh" is the way the word "hhla" (spelled from right to left as it is Aramaic) is pronounced.

2. The words "Elahh", "hhla (read from right to left)" and "Allah" all have the "h" letter and pronunciation in them.

3- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah" depending on the sentence that it is used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

4- The Aramaic word "hhla (read from right to left)", which is transliterated as "elahh" which means "GOD" is pronounced as "El-aw" as show above.

5- The Aramaic word "hla (read from right to left)", which is transliterated as "elah" which means "oak" is pronounced as "Ay-law" also as shown above.

6- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah" depending on the sentence that it is used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

7- The Hebrew word "Elohim" is the plural of "Elowah", which is derived from the Aramaic word "Alaha", or "Elahh"; the same as the Arabic word "Allah" or "Allawh" in pronunciation.

If we pronounce the words "Allah" in Arabic and "Elahh (pronounced as 'El-aw')" in Aramaic, then we would hear almost the same exact word.

There are various words for God in Aramaic Eli or Elahi (Biblical Aramaic) and alaha or aloho in Syriac depending on the dialect. The word sounds almost identical to the Arabic 'allah'.

Clarifying the linguistic connections between the Names Allah and Elohim. First we see the identical pronunciation in Scripture:

The word for God in Genesis 1:1 is **elohim**, which is essentially a plural form of a more basic root-Hebrew word for God, אלה (eloh).

Furthermore, the Arabic translation of the Jewish Bible uses the name "Allah" to refer to God in Genesis 1:1

"Fee al-badi' khalaqa Allahu as-Samaawaat wa al-Ard . . ."

فِي الْبَدْءَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ.

In addition to the etymological connection based on sound, we also discover the connections of the two Names based on roots, spelling, meaning, and geography.

If one were to find the word אלה (eloh) (alef-lamed-heh) in an inscription written in paleo-hebrew, aramaic, or some sort of Nabatean script, it could be pronounced numerous ways without the diacritical marks to guide the reader.

When treated as a verb root, this letter combination (pronounced alah) is the root for the verb "to swear" or "to take an oath," as well as the verb "to deify" or "to worship"

[look up alef-lamed-heh (ALH) in Milon Ben-Y'hudaah, Ivri-Angli ([Ben Yehuda's Hebrew-English Dictionary](#))]. The root

itself finds its origin with an older root, el, which means God, deity, power, strength..

So, one of the basic Hebrew words for God, אלה (eloh), can easily be pronounced alah without the diacritical marks. Not surprisingly, the Aramaic word for God, according to the Lexicon offered at <http://www.peshitta.org/>, is אלה (alah).

This word, in the standard script (ፊስታ), or the Estrangela script (ፊስታ), is spelled alap-lamad-heh (ALH), which are the exact corresponding letters to the Hebrew eloh.

The Aramaic is closely related to the more ancient root word for God, eel (according to Robert Oshana's on-line introduction to basic Assyrian Aramaic at <http://learnassyrian.com/>).

The Arabic word for God, Allah, is spelled in a very similar way, and is remotely related to the more generic word for deity, ilah. We're quickly starting to notice the obvious linguistic and etymological connections between the respective words for God in these closely related Semitic languages (e.g. Allah, Alah, and Elohim being related to Ilah, Eel, and El, respectively).

Let me make it more clear....

We have made the connection in terms of spelling, as all these words are spelled similar to one another. The geographic connection is there, as these respective languages originate in regions that are very close to one another. The roots are also

basically the same. The meanings are essentially the same. In conclusion, the ancient Semitic names for God (Allah and Elohim) are actually the same.

God is pronounced in Arabic as Allah and in Aramaic is as elahh or alaha and in Hebrew as Elohim.

Islam means submitting to the will of God or submission to God's will. Muslim is a person who follows the will of God or submits surrenders his will to the will of God or submits surrenders to God and his rules. If you refer to Arabic language dictionaries, you will find that the meaning of the word Islam is: submission and Muslim is a person who is humbling oneself, and obeying commands and heeding prohibitions without objection, sincerely worshipping God alone.

Why this religion is called Islam?

All the religions on earth are called by various names, either the name of a specific man or a specific nation. So Christianity takes its name from Christ; Buddhism takes its name from its founder, the Buddha; the Zoroastrians became well known by this name because their founder and standard-bearer was Zoroaster.

Similarly, Judaism took its name from a tribe known as Yehudah (Judah), so it became known as Judaism. And so on.

Except for Islam ; for it is not attributed to any specific man or to any specific nation, rather its name refers to the meaning of the word Islam . What this name indicates is that the establishment and founding of this religion was not the work of one particular man and that it is not only for one particular nation to the exclusion of all others. Rather its aim is to give the attribute implied by the word Islam to all the peoples of the earth. So everyone who acquires this attribute, whether he is from the past or the present, is a Muslim, and everyone who acquires this attribute in the future will also be a Muslim.

This day have I perfected for you your religion and completed my favor upon you and chosen for you Islam as a religion.

(Qur'an, 5:3)

There is no holy book in which God says I have chosen for you Judaism or Christianity or Hinduism or Buddhism. But Quran says :This day have I perfected for you your religion and completed my favor upon you and chosen for you Islam as a deen (meaning of deen is a complete way of life a complete religion). (Qur'an, 5:3)

God is greatest. God knows best. God is one single God who has no partner no children he begets not nor was He begotten. Moses , Jesus, Muhammad are prophets of God and prophets are not Gods.

Salam means Peace in Arabic and in Islam.

This book is a work of multiple authors.

Salam.

Peace.

God bless.

Prophet Muhammad (pbuh) in the Old Testament:

**The Qur'an mentions in Surah Al-Araf chapter 7 verse
157:**

**"Those who follow the Messenger, the unlettered
Prophet, whom they find mentioned in their own
(scriptures) in the law and the Gospel".**

**1. MUHAMMAD (PBUH) PROPHESISED IN THE
BOOK OF DEUTERONOMY:**

**Almighty God speaks to Moses in Book of
Deuteronomy chapter 18 verse 18:**

**"I will raise them up a Prophet from among their
brethren, like unto thee, and I will put my words**

in his mouth; and he shall speak unto them all that I shall command him."

The Christians say that this prophecy refers to Jesus (pbuh) because Jesus (pbuh) was like Moses (pbuh). Moses (pbuh) was a Jew, as well as Jesus (pbuh) was a Jew. Moses (pbuh) was a Prophet and Jesus (pbuh) was also a Prophet.

If these two are the only criteria for this prophecy to be fulfilled, then all the Prophets of the Bible who came after Moses (pbuh) such as Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist, etc. (pbut) will fulfill this prophecy since all were Jews as well as prophets.

However, it is Prophet Muhammad (pbuh) who is like Moses (pbuh):

- i) **Both had a father and a mother, while Jesus (pbuh) was born miraculously without any male intervention.**

[Mathew 1:18 and Luke 1:35 and also Al-Qur'an 3:42-47]

- ii) **Both were married and had children. Jesus**

(pbuh) according to the Bible did not marry nor had children.

- iii) Both died natural deaths. Jesus (pbuh) has been raised up alive. (4:157-158)**

Muhammad (pbuh) is from among the brethren of Moses (pbuh). Arabs are brethren of Jews. Abraham (pbuh) had two sons: Ishmail and Isaac (pbuh). The Arabs are the descendants of Ishmail (pbuh) and the Jews are the descendants of Isaac (pbuh).

Words in the mouth:

Prophet Muhammad (pbuh) was unlettered and whatever revelations he received from Almighty God he repeated them verbatim.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

[Deuteronomy 18:18]

- iv) Both besides being Prophets were also kings i.e. they could inflict capital punishment. Jesus**

(pbuh) said, "My kingdom is not of this world." (John 18:36).

- v) Both were accepted as Prophets by their people in their lifetime but Jesus (pbuh) was rejected by his people. John chapter 1 verse 11 states, "He came unto his own, but his own received him not."
- iv) Both brought new laws and new regulations for their people. Jesus (pbuh) according to the Bible did not bring any new laws. (Mathew 5:17-18).

2. It is Mentioned in the book of Deuteronomy chapter 18:19

"And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."

3. Muhammad (pbuh) is prophesised in the book of Isaiah:

**It is mentioned in the book of Isaiah chapter 29
verse 12:**

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."

When Archangel Gabrail commanded Muhammad (pbuh) by saying Iqra - "Read", he replied, "I am not learned".

**4. prophet Muhammad (pbuh) mentioned by name
in the old testament:**

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:

**"Hikko Mamittakim we kullo Muhammadim
Zehdoodeh wa Zehraee Bayna Jerusalem."**

**"His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend,
O daughters
of Jerusalem."**

**In the Hebrew language im is added for respect.
Similarly im is added after the name of Prophet
Muhammad
(pbuh) to make it Muhammadim. In English**

translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present.

Prophet Muhammad (pbuh) in the New Testament:

Al-Qur'an Chapter 61 Verse 6:

"And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmed.' But when he came to them with clear signs, they said, 'This is evident sorcery!'"

All the prophecies mentioned in the Old Testament regarding Muhammad (pbuh) besides applying to the Jews also hold good for the Christians.

1. John chapter 14 verse 16:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

2. Gospel of John chapter 15 verse 26:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

3. Gospel of John chapter 16 verse 7:

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you".

"Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the Greek word *Periclytos*. In the Gospel of John 14:16, 15:26, and 16:7. The word 'Comforter' is used in the English translation for the Greek word *Paracletos* which means advocate or a kind friend rather than a comforter.

Paracletos is the warped reading for *Periclytos*. Jesus (pbuh) actually prophesised Ahmed by name. Even the

Greek word *Paraclete* refers to the Prophet (pbuh) who is a mercy for all creatures.

Some Christians say that the Comforter mentioned in these prophecies refers to the Holy Spirit. They fail to realise that the prophecy clearly says that only if Jesus (pbuh) departs will the Comforter come. The Bible states that the Holy Spirit was already present on earth before and during the time of Jesus (pbuh), in the womb of Elizabeth, and again when Jesus (pbuh) was being baptised, etc. Hence this prophecy refers to none other than Prophet Muhammad (pbuh).

4. Gospel of John chapter 16 verse 12-14:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me".

**The Spirit of Truth, spoken about in this prophecy
refers to none other than Prophet Muhammad (pbuh)**

**NOTE: All quotations of the Bible are taken from the
King James Version.**

A'isha, the wife of Allah's Apostle (ﷺ), reported that Allah's Messenger (ﷺ) used to say:

Observe moderation (in doing deeds), and if you fail to observe it perfectly, try to do as much as you can do (to live up to this ideal of moderation) and be happy for none would be able to get into Paradise because of his deeds alone. They (the Companions of the Holy Prophet) said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that Allah wraps me in His Mercy, and bear this in mind that the deed loved most by Allah is one which is done constantly even though it is small.

Sahih Muslim 2818 a

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "When the human being dies, his deeds end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him."

Source: Ṣaḥīḥ Muslim 1631

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, “Seven deeds of a servant continue to be rewarded after his death while he is in his grave: knowledge to be learned, constructing a canal, digging a well, planting a date-palm tree, building a mosque, handing down a written copy of the Quran, and leaving a righteous child who seeks forgiveness for him after his death.”

Source: Musnad al-Bazzār 2773

Grade: Sahih (authentic) according to Al-Suyuti

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “When the human being dies, his deeds end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for him.”

Source: Ṣahīḥ Muslim 1631

Grade: Sahih (authentic) according to Muslim

Allah says in Quran

Ghafir 40:60

English - Sahih International

**And your Lord says, "Call upon Me; I will respond to you."
Indeed, those who disdain My worship will enter Hell
[rendered] contemptible.**

Quran Ghafir 40:60

Hadith

وعن أنس رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يقول: اللهم إني أعوذ بك من العجز والكسل والجبن والهرم، والبخل، وأعوذ بك من عذاب القبر وأعوذ بك من فتنة المحييا والممات". وفي رواية: "وَضُلَّعَ الدِّينُ وَغَلَبَةُ الرِّجَالِ" رواه مسلم ()).

Anas (May Allah be pleased with him) reported:

The Messenger of Allah (ﷺ) used to supplicate: "Allahumma inni a'udhu bika minal-ajzi wal- kasali, wal-jubni wal-harami, wal-bukhli, wa a'udhu bika min 'adhabil- qabri, wa a'udhu bika min fitnatil-mahya wal-mamat

[O Allah! I seek refuge in You from helplessness (to do good), indolence, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and death]. Another narration adds: "wa dala'id-daini wa ghalabatir-rijal (And from the burden of indebtedness and the tyranny of men)."

[Muslim].

Sunnah.com : Book 17, Hadith 10

Arabic/English book : Book 17, Hadith 1474

Riyad us Saliheen

Hadith

وعن أبي بكر الصديق رضي الله عنه أنه قال لرسول الله صلى الله عليه وسلم:
علمني دعاء أدعوه في صلاتي، قال: قل: اللهم إني ظلمت نفسي ظلماً كثيراً، ولا
يغفر الذنب إلا أنت، فاغفر لي مغفرة من عندك، وارحمني، إنك أنت الغفور
الرحيم")) متفق عليه)). وفي رواية: "وفي بيتي" وروي: "ظلماً كثيراً" وروي
"كبيراً" بالثناء المثلثة وبالباء المودحة، فينبغي أن يجمع بينهما، فقال: كثيراً كبيراً.

Abu Bakr As-Siddiq (May Allah be pleased with him) reported:

I requested the Messenger of Allah (ﷺ) to teach me a supplication which I could recite in my Salat (prayer).

Thereupon he said, "Recite: 'Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh- dhunuba illa Anta, faghfir li maghfiratan min 'indika, warhamni, innaka Antal-Ghafur-ur-Rahim (O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have

**mercy on me. You are the Most Forgiving, the Most
Compassionate).'''**

[Al-Bukhari and Muslim].

Sunnah.com : Book 17, Hadith 11

Arabic/English book : Book 17, Hadith 1475

Riyad us Saliheen

Hadith

وعن طارق بن أشيم، رضي الله عنه، قال: كان الرجل إذا أسلم علمه النبي صلى الله عليه وسلم، الصلاة، ثم أمره أن يدعو بهؤلاء الكلمات: اللهم اغفر لي، وارحمني واهدني، وعافني، وارزقني" (رواه مسلم). وفي رواية له عن طارق أنه سمع النبي صلى الله عليه وسلم، وأتاه رجل، فقال: يا رسول الله، كيف أقول حين أسأل ربي؟ قال: "قل: اللهم اغفر لي، وارحمني، وعافني، وارزقني، فإن هؤلاء تجمع لك دنياك وآخرتك".

Tariq bin Ashyam (May Allah be pleased with him) reported:

Whenever a man entered the fold of Islam, the Prophet (ﷺ) would show him how to perform Salat and then direct him to supplicate: "Allahumm-aaghfir li, warhamni, wa-hdini, wa 'afini, warzuqni (O Allah! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation)."

[Muslim].

In another narration Tariq said: A man came to the Prophet (ﷺ) and said to him: "O Messenger of Allah! What shall I say if

**I want to pray to my Rubb?" He (ﷺ) said, "Say: 'Allahumma-
ghfir li, warhamni, wa 'afini, warzuqni (O Allah! Forgive me,
have mercy on me, protect me and provide me with
sustenance).' Surely, this supplication is better for you in this
life and in the Hereafter."**

Sunnah.com : Book 17, Hadith 5

Arabic/English book : Book 17, Hadith 1469

Riyad us Saliheen

Hadith

وعن أنس رضي الله عنه، قال: كان أكثر دعاء النبي صلى الله عليه وسلم:

"اللهم آتنا في الدنيا حسنة، وفي الآخرة حسنة، وقنا عذاب النار"

((متفق عليه)) زاد مسلم في روايته قال: وكان أنس إذا أراد أن يدعو بدعاوة دعا
بها، وإذا أراد أن يدعو بدعاوة دعا بها فيه

Anas (May Allah be pleased with him) reported:

The supplication most often recited by the Prophet (ﷺ) was:

**"Allahumma atina fid-dunya hasanatan, wa fil-akhirati
hasanatan, wa qina 'adhab-annar (O our Rubb! give us in this
world that which is good and in the Hereafter that which is
good, and save us from the punishment of the Fire)."**

[Al-Bukhari and Muslim].

**In the narration of Muslim it is added that whenever Anas
suplicated, he used to beseech Allah with this Du'a.**

Sunnah.com : Book 17, Hadith 3

Arabic/English book : Book 17, Hadith 1467

Riyad us Saliheen

Bottom line is make dua to be protected from punishment of grave and hell fire and ask Allah to give jannah and forgiveness with the mercy of Allah and to have mercy of Allah in grave and seek protection in Allah from his mercy in the grave and akhirah and make dua to enter jannah with mercy of Allah.

Hadith

، حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِي هُنْكُمْ عَمَلُهُ " . قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلَا أَنَا إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ مِنْهُ بِمَغْفِرَةٍ وَرَحْمَةٍ " . وَقَالَ ابْنُ عَوْنَ بِيَدِهِ هَذَا وَأَشَارَ عَلَى رَأْسِهِ " وَلَا أَنَا إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ مِنْهُ بِمَغْفِرَةٍ وَرَحْمَةٍ " .

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

There is none amongst you whose deeds alone would attain salvation for him. They (the Companions) said: Allah's Messenger, not even you? He (the Holy Prophet) said: Not even I, but that Allah wraps me in Mercy and He grants me pardon. Ibn 'Aun pointed towards his head with his hand saying: Not even I, but that Allah wraps me in His Forgiveness and Mercy.

Sahih Muslim 2816 d

In-book : Book 52, Hadith 67

USC-MSA web (English) : Book 39, Hadith 6762 (deprecated)

Sahih Muslim

Hadith

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنُ زُرَارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَى، قَالَا حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَارِبُوا وَسَدِّلُوا فَإِنَّهُ لَيْسَ أَحَدٌ مِنْكُمْ بِمُنْجِيهِ عَمَلَهُ " . قَالُوا وَلَا " أَنْتَ يَا رَسُولَ اللَّهِ . قَالَ " وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ " .

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

"Be moderate and adhere to moderation, for there is no one among you who will be saved by his deeds." They said: "Not even you, O Messenger of Allah?" He said: "Not even me. Unless Allah encompasses me with mercy and grace from Him."

Sahih (Darussalam)

English : Vol. 5, Book 37, Hadith 4201

Arabic : Book 37, Hadith 4341

Sunan Ibn Majah

Hadith

وعن أبي هريرة رضي الله عنه : قال: قال رسول الله صلى الله عليه وسلم قاربوا وسددوا، واعلموا أنه لن ينجو أحد منكم بعمله قالوا: ولا أنت يا رسول الله ؟ قال: "ولا أنا إلا أن يتغمدني الله برحمته منه وفضل"))رواه مسلم)).

Abu Hurairah (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Follow the Right Path of Faith strictly, and be steadfast; and keep in mind that none of you can achieve salvation through his (good) actions." Someone asked, "Not even you, O Messenger of Allah?" He (ﷺ) said, "Not even me, unless Allah grants me His Mercy and Grace".

[Muslim].

Arabic/English book : Book 1, Hadith 86

Riyad us Saliheen

Conclusion is make dua to be protected from punishment of grave and hell fire and ask Allah to give jannah and forgiveness with the mercy of Allah and to have mercy of Allah in grave and seek protection in Allah from his mercy in the grave and akhirah and make dua to enter jannah with mercy of Allah.

Allaah said to His Prophet (peace and blessings of Allaah be upon him):

“Verily, you (O Muhammad) will die, and verily, they (too) will die” [al-Zumar 39:30]

And Allaah said (interpretation of the meaning):

“Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies

or is killed, will you then turn back on your heels (as disbelievers)?” [Aal ‘Imraan 3:144]

“And We granted not to any human being immortality before you (O Muhammad); then if you die, would they live forever? [al-Anbiyaa’ 21:34]

Abu Bakr (may Allaah be pleased with him) said, in his speech after the Prophet (peace and blessings of Allaah be upon him) had died, “Whoever used to worship Muhammad, Muhammad has died, but whoever used to worship Allaah, Allaah is Alive and will never die.” (Narrated by al-Bukhaari).

This and similar evidence indicates that Muhammad (peace and blessings of Allaah be upon him) was a human being like all other human beings, who died as they die, and will never be immortal just as no one before him was immortal.

Whoever wants to put the Prophet beyond the human realm and claim that the Prophet is present in all places, is the one who should be asked to produce evidence (daleel). How does he know that the Prophet is omnipresent at all times?

Moreover, those who make the same claim with regard to Allaah (should know that) this is kufr, deviation and misguidance. This belief implies that Allaah is present even in dirty places like bathrooms etc. – Glorified be Allaah far above what they say.

Secondly:

-You have to read the book Fath al-Majeed Sharh Kitaab al-Tawheed, by Shaykh ‘Abd al-Rahmaan ibn Hasan.

-Know that du'aa' and asking for help are forms of worship, as Allaah says (interpretation of the meaning):

"And your Lord said: 'Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

[Ghaafir 40:60]

And according to a report narrated by al-Tirmidhi, the Prophet (peace and blessings of Allaah be upon him) said: "Du'aa' is worship."

So it is not permissible to offer du'aa' to or call upon anyone except Allaah. But the evidence indicates that it is permissible to ask another person for some things, but that is subject to two conditions :

1-That it should be something possible and the person should be able to do it, such as asking a person to give you money when you are in need of it. But if it is something that he is not able to do, then it is not permissible for you to ask him, such as asking a man to let you be one of the people of Paradise, because he is not able to do that even if he is a righteous and pious man.

2-The person who is asked should be capable, such as one who is alive. It is not permissible to call upon the dead, as Allaah says (interpretation of the meaning):

“And those, whom you invoke or call upon instead of Him, own not even a Qitmeer (the thin membrane over the date stone).

If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you [Faatir 35:13-14]

We worship the creator of all creations the 1 God almighty 5 times a day. When you want to speak to God worship him pray to him ask him alone for help. When you want to hear him read the Quran the last final revelation from our lord creator 1 and 1 only 1 single God we call him Allah who has no beginning no end no gender no children no parents no partners that can be associated with 1 God Allah alone. True God is for forever an eternal all powerful being creator of all creations and is not a creation.

Quran chapter 1 sura fatiha

1. In the name of God, the Gracious, the Merciful.

2. Praise be to God, Lord of the Worlds.

3. The Most Gracious, the Most Merciful.

4. Master of the Day of Judgment.

5. It is You we worship, and upon You we call for help.

6. Guide us to the straight path.

7. The path of those You have blessed, not of those against whom there is anger, nor of those who are misguided

Quran chapter 112 sura iklas

In the name of God, the Gracious, the Merciful.

1. Say, “He is God, the One.

2. God, the Absolute.

3. He begets not, nor was He begotten.

4. And there is none comparable to Him.”

If anyone has a real desire to be a muslim and has full conviction and strong belief that Islam is the true religion ordained by Allah for all human-being, then, one should pronounce the “shahada”, the testimony of faith, without further delay. The Holy Qur'an is explicit on this regard as Allah states :

“The Religion in the sight of Allah is Islam” (Qur'an 3:19)

in another verse of the Holy Qur'an, Allah states :

“If anyone desires a religion other than Islam (Submission to Allah), Never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (their selves in the hell fire).” (Qur'an 3:85)

In addition, Islam is the only religion prevailing over all other religions.

Mohammad, the Prophet of Allah (Peace and blessing of Allah be upon him), said :

“The superstructure of Islam is raised on five (pillars) : testifying that there is no God (none truly to be worshipped) but Allah, and that Mohammad is the messenger of Allah, performing the prayer, paying the Zakah (poor-due), fasting the month of Ramadan, and performing Hajj.”

The Shahada can be declared as follows :

**“ASH-HADU AN LA ELAHA ILLA ALLAH WA ASH-HADU AN NA
MOHAMMADAN RASUL ALLAH”.**

The English translation is :

“I bear witness that there is no deity (none truly to be worshipped) but, Allah, and I bear witness that Mohammad is the messenger of Allah.”

However, it would not be sufficient for anyone to only utter this testimony orally either in private or in public; but rather,

**he should believe in it by heart with a firm conviction and
unshakeable faith.**

Hisnul Muslim

Dua [27.14] Pleasure of Allah in the day of judgment

Say three times:

رَضِيْتُ بِاللّٰهِ رَبِّا، وَبِالْإِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا

**I am pleased with Allaah as a Lord, and Islaam as a religion
and Muhammad as a Prophet.**

Radheetu billaahi Rabban, wa bil-'Islaami deenan, wa bi-Muhammadin (sallallaahu 'alayhi wa sallama) Nabiyyan.

**Allah has promised that anyone who says every morning or
evening will be pleased on the Day of Resurrection.**

**Ahmad 4/ 337, An-Nasa'i, Ibn As-Sunni (no. 68), At-Tirmizi
5/465.**

